



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Subhana</i> ¹ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of Allah) Who asra (He) nocturnally-ambulated/journeyed by abdebe ² (His slave) nightly ³ from The Sacred The Mosque to The Mosque The <i>Aqssa</i> (Uttermost), which ^x We blessed around it ^x to show him [We] of Our <i>Aya'te</i> ^w (miracles); Verily He, He (is) The <i>Sameeo</i> ⁴ (The Acute-Hearer/ The Enabler of others to hear/favorable Answerer to prayer), The <i>Basseero</i> (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).	سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَنَيْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾
2. And <i>aa'tayna</i> (We accorded) <i>Mosa</i> (Moses) the book ^x and We made it ^x an aright-guidance for Israel's sons that not <i>tattakbetho</i> ⁵ (you ^z take and presume) of lesser than/without Me a custodian.	وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ إِلَّا تَتَّخِذُوا مِن دُونِي وَكِيلاً ﴿٢﴾
3. Progeny ^{w6} of whom ^p We carried with <i>Noohen</i> (Noah); verily he[was] an <i>abdan</i> (submitter/ worshipper-/ slave) <i>shakoran</i> (multitudinous thanker).	ذُرِّيَّةً مِّنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾
4. And We judged/informed ⁷ to Israel's sons in the book, surely assuredly ⁸ you ^z (shall) corrupt in the Earth ^w twice; and surely assuredly you ^z (shall) overtop, a big overtopping ⁹ .	وَقَضَيْنَا إِلَى بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوقًا كَبِيرًا ﴿٤﴾
5. So <i>edha</i> (when/ if) came appointment (of the) first ^w (of) [them both] We (will have) missioned ¹⁰ over you ^b	فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا

¹ The word "subhana" = "سبحان" has no English equivalent! Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously depended transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render "subhana" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

² The word "abdebe" = "His slave," the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans! See the *Lexicon* attached to this Translation for an elaboration!

³ The word "أسرى و سرى؛ و قيل أن أسرى من أول الليل و سرى من آخره" means night-journeying! And the additional "nightly" = "ليلًا على التكرير و الظرفية" is adverbial for emphasis and partialness, i.e. part of the night!

⁴ See the *Lexicon* attached to this Translation for this multi-meaning word "Same'o" = "السَّمِيعُ"

⁵ The word "تتخذ" from "الإتخاذ" which is "إفتعال" for "الأتخاذ," as stated in *لسان العرب*; therefore, "تتخذ" is always taking and making/ presuming some-thing of what was taken! Thus, it is not just the mere taking!

⁶ The word "ذرية" linguistically has double meaning: (1) ancestry or (2) progeny! See *اللسان*! Clearly in this context progeny is what applies, as the *Ayah* addresses a people and reminding them about this fact! Also the word progeny is both plural and singular or progenies; clearly here it is the descendants which are in reference!

⁷ The Arabic word "قضى" = judged, has many distinctly different meanings, among them: informed, applicable here!

⁸ The "ل" in "لتفسدن/ لتعلن" is a juratory "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed by "assuredly"

⁹ Some say that the "ل" in both "لتفسدن" and "لتعلن" is "لـ قسم مضمرة" = hidden pronoun for oath! See *الطبري*!

¹⁰ The word "بعث" carries several meanings, among them: sent, missioned, resurrected, awoken, and prompted!

<p><i>ebadan(worshippers/ submitters/ slaves)forUs possessors (of) severe ba'a'sen (warfare) then jaso (ravaged they) midst/through¹¹ the homes^{w12}; and (such) [was] a promise mufoola¹³ (a matter inevitably done/ fulfilled).</i></p>	<p>عَلَيْكُمْ عِبَادًا لَّنَا أُولَى بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ﴿١١﴾</p>
<p>6. Afterwards (<i>will have</i>) <i>radadna</i>¹⁴ (<i>We forthwith-returned</i>) for you^b the recurrence^w on them and We (<i>will have</i>) supplied you^b by possessions and sons and We (<i>will have</i>) made you^b more <i>na'feera</i>¹⁵ (<i>preparedness in numbers and succorers mobilizing</i>).</p>	<p>ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمَدَدْنَكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَكُمْ أَكْثَرَ نَفِيرًا ﴿١٢﴾</p>
<p>7. <i>En (if) absantom ([you^c] rendered meritorious-deeds/ says) absantom for yourⁿ selves^w and en offended you^c so (is) then for it^w; then edba (when/ if) comes promise (of) the other^w to displease they^z yourⁿ faces¹⁶ and to enter they^z The Mosque like they^z entered it^x first [once^w] (time^w); and to youtabbero (they^z ruin/ -damage) what they^z overtopped¹⁷ (overrode/ conquered) tatbera¹⁸ (an utter-bane/ damage).</i></p>	<p>إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَوُوا وَجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿١٣﴾</p>
<p>8. <i>Asa (craving a deed beyond one's means that/ may) [it^x] yourⁿ Lord to yarhama (mercy-give) you^b and en (if) reverted you^c We revert; and We made Hell^w for the disbelievers a prison/a mat¹⁹.</i></p>	<p>عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدْتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿١٤﴾</p>
<p>9. Verily this^x The Qur'an^x aright-guides to which^u it^w (<i>is</i>) upright-straighter and <i>youbashsher</i> (<i>[it^x] tells pleasant tidings</i>) (<i>to</i>) the believers who^r they^z work the righteous works^w that for them (<i>is</i>) a big remuneration.</p>	<p>إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿١٥﴾</p>
<p>10. And verily who^r they^z believe not by the Hereafter^w We prepared for them a painful torment.</p>	<p>وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٦﴾</p>
<p>11. And prays/invokes the mankind by the evil his</p>	<p>وَيَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ</p>

¹¹ The word “خلال” means “among” or “midst,” see اللسان!

¹² That is *your* homes^w!

¹³ The word “mufoola”= “مفعولاً” is *singular, masculine objective noun*, meaning: *it inevitably, indeed to be carried out!*

¹⁴ The word “رددنا” is rooted in “رد” meaning “forthwith-returned,” based on the *Ayah*: “And when (had) been greeted you^z by a greeting^w, then you^z greet by better than it^w or you^z forthwith-return it^w.” (S4: 86). Also one should bear in mind that a “day” “by Allah’s rule” is equivalent to one thousand-years of our reckoning, as stated by the *Ayah*: “and verily a day *enda* (by Rule of) your^t Lord (*is*) like a thousand-year of what you^z reckon!” (S22: 47)!

¹⁵ The word “تفيرا” has many meanings, among them, it’s a “مصدر” = *infinitive noun*, perhaps for *intensity*: and “أنصاراً” i.e. *numerous peoples mobilizing in preparedness for succoring in war or war-status-condition for a cause or a group!* See الناج! So perhaps, and Allah knows best, the influence of World Zionism since early 20th Century to the present (2006) is a good example, as such influence penetrates most “decision-making bodies” throughout the world in support of its *unfair and vile* causes! See إعراب القرآن، لمحمود صافي، and كتب التفسير!

¹⁶ The word “وجودهم” in “وجودهم” has many meanings, among them: your chieftains, or your notables or leaders among you! And if that happens to such people in any community then the rest clearly are worsted or bested! See الراغب والهادي!

¹⁷ The word “علوا” means *they overtop* as “علا” means: *overtop, conquered and prevailed upon!* لسان العرب!

¹⁸ The word “تتبيرا” is an *infinitive noun*, for *intensity* for being *repetitive and utter!* So, “utter smashing” or *utter damage!*

¹⁹ The word “حصيرا” could also mean a “mat!”

pray/invocation by the *kabayre* (goodness/worthiness-
/desirables) and [was] the mankind hasty.

وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١٧﴾

12. And We made the night and the day a twain *Aya'ta*^w (miracle/sign/proof), then We erased the night's *Aya'ta*^w and made We the day's *Aya'ta*^w *mubsseratan*^w (discernment-enabler)^w to *tabtagho*²⁰ (you^z earnestly-quest) munificence from yourⁿ Lord and to know you^z the years^w number and the reckoning; and each thing expounded it^x We *tafsselan*²¹ (detailed-expounding).

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابِ وَكُلُّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا ﴿١٨﴾

13. And each mankind We bounded him his omen in his neck^w and *nokhrejo* ([We] produce/ emerge) for him The *Qeyamatey's*^w (Judgment's) Day^x a book^x [he] finds it^x *manshoora* (that which is spread, i.e. unfolded).

وَكُلُّ إِنْسَانٍ أَلْزَمْنَاهُ طَبْعَهُ فِي عُقْبِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٩﴾

14. Let-read [you^s] your^t book, sufficed by your^t self^w today on you^g *Haseeban* (Meticulous Reckoner).

أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿٢٠﴾

15. Whoever *ebtada* (he found and accepted the aright-guidance), so verily only *yahtadey* (he finds and accepts the aright-guidance) for himself^w and whoever [he] strayed then verily only [he] strays on it^w; and not *ta'zero* (ill-burdens/sins/offends) a *wa'zeyraton* (she-ill-burden-bearer/she-sinner/she-offender) another's *wezra* (an ill-burden/sin/offense);²² and were not We tormentors until [We] mission²³ a messenger.

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿٢١﴾

16. And if We wanted to perish a village^w We commanded its^w affluents then *fa'saga*²⁴ (they^z rebelled vis-à-vis Allah's command) in it^w so righted on it^w the say, so We destroyed it^w *tedmeeran*²⁵ (utter-destruction).

وَإِذَا أَرَدْنَا أَن نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ﴿٢٢﴾

17. And how-many²⁶ We perished of the generations of after *Nooben* (Noah) and sufficed by your^t Lord by His *eba'de's* (worshippers/submitters/slaves)^s offenses Proficient, *Basseeran* (keen: Seer/ comprehensive Knower of the facts and their ultimate consequences).

وَكَمْ أَهْلَكْنَا مِن الْقُرُونِ مِن بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿٢٣﴾

²⁰ The word “ابتغى” = “طلب حثيثاً” meaning: earnestly quested!

²¹ The word “تفصيلاً” = “إسم مصدر” that is an unrestricted objective noun indicating intensity or emphasis of the nature of the act of that verb itself! In this case expressing intensity of the “expounding,” hence detailed is prefixed to attain this intensity!

²² The word “وزر” = *we'zr* means: heavy: burden/sin/offense! Translated parenthetically here as “heavy: burden/sin/offense” as it is a heavy: burden which impedes, unless properly handled! It is potentially a sin or an offense for a “وزير” = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further qualify “burden” by the word “ill” as such qualification really and truly best approximate the seriousness of such a burden in reference! See اللسان!

²³ See footnote 10 above regarding ابعث!

²⁴ See the Lexicon attached to this Translation for the word *faseoonn* = “الفاسقون” for elaboration!

²⁵ In this case “utter” is used to intensify destruction!

²⁶ The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

18. Whoever [he] [was] wanting the Hastener ^{w27} We hastened for him in it ^w what [We] will for whom ^p [We] want; afterwards We made for him Hell ^w <i>yassla</i> ²⁸ ([he] shall be broiled on/by) it ^w <i>mathmooman</i> ²⁹ (he who is despised) <i>madbooran</i> ³⁰ (he who is driven-away from Allah's mercy/ he who is reprobated).	مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَذْهُورًا ﴿١٨﴾
19. And whoever [he] wanted the Hereafter ^w and [he] endeavored ³¹ for it ^w its ^w endeavor while he (is) a believer, so those, [was] their endeavor <i>mashkora</i> ³² (it ^w that which is being thanked).	وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾
20. Each [We] supply these and these (are) of your ^t Lord's giving; and not [was] your ^t Lord's giving <i>mabdhoran</i> ³³ (that which is restricted).	كُلًّا نُمِدُّ هَتُولًا وَهَتُولًا مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾
21. Let-look[you ^s] how favored/preferred We some (of) them over some; while surely the Hereafter ^w (is) bigger ranks ^w and bigger <i>tafdhelan</i> (favor/preferment).	أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلَِّلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾
22. And let-not make [you ^s] with Allah another <i>elaban</i> (a deity) then [you ^s] sit <i>mathmooman</i> (he who is dispraised) <i>makhthola</i> ³⁴ (he who is disappointed).	لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَخْذُولًا ﴿٢٢﴾
23. And judged your ^t Lord that not worship you ^z except <i>eyyabo</i> ³⁵ (indeed exclusively Him) and by both the begetters (parents) <i>ehsan</i> (reverentially and benevolently); either assuredly reaches <i>endaka</i> (with you-/at your custody) the agedness an <i>abado</i> ³⁶ (a lone/anyone) (of) them both or [them] both, then let-not say [you ^s] for them both: fie; and let-not [you ^s] scold them both; and let-say [you ^s] for them both a say- <i>karee-man</i> (soft/pleasing, bounteous, and ennobling).	وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍ وَلَا تَنْهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾
24. And let-lower [you ^s] for them both, the wing (of) humility ³⁷ of the mercy ^w and let-say [you ^s]: my Lord <i>erham</i> (mercy-give) them both like what both reared	وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا

²⁷ That is, this world goes rather *fast* and after all it is *transitory* pomp! In Arabic "world" is a *feminine gender*!

²⁸ The word "يصلى" transliterated "yassla" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

²⁹ The word "mathmooman" = "مذمومًا" is a *masculine, singular, objective noun*, no English equivalent for it!

³⁰ The word "madbooran" = "مدحورا" is a *masculine, singular, objective noun*, no English equivalent for it!

³¹ The word "سعى" has *several* meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as in this context; (4) "بمعنى قصد" intentionally treaded! When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الأم" See *اللسان*, and *الصائر*!

³² The word "مشكورًا" is an *objective noun* for which there is no English equivalent *per se*!

³³ The word "محظورًا" is an *objective noun* for which there is no English equivalent *per se*!

³⁴ The word "مخدولًا" is an *objective noun* for which there is no English equivalent *per se*!

³⁵ The word "إياه" = "أداة تأكيد لضمير منصوب" = an article of *intensity* for an *objective pronoun*!

³⁶ See the *Lexicon* attached to this Translation regarding "أحد"!

³⁷ What a *lofty, elegant, and eloquent* expression is: "the wing of humility of the mercy!" It's your side of *ease, leniency, kindness* and *servileness* towards the begetter-parents who had *begotten* and *reared* you!

me (<i>when I was</i>) a little.	رَبَّانِي صَغِيرًا ﴿١٧﴾
25. Your ⁿ Lord (<i>is</i>) knowinger by what (<i>is</i>) in your ⁿ selves ^w ; <i>en</i> (<i>if</i>) you ^z be <i>ssa'leheena</i> (<i>righteous-people</i>), then verily He [was] for the <i>anwabeena</i> (<i>iterative repenter's</i>) <i>Ghafooran</i> (<i>iterative Forgiver</i>).	رَبِّكُمْ أَعْلَمَ بِمَا فِي نُفُوسِكُمْ ؕ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ﴿٢٥﴾
26. Andeetey (<i>let-accord</i> [<i>you</i> ^s]) the kin-possessor his right and (<i>too</i>) the poor and son (<i>of</i>) the path (<i>the wayfarer</i>); and let-not squander [<i>you</i> ^s] an utter ³⁸ squander.	وَأَتِذَا الْقَرْيَةَ حَقَّهُهُ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾
27. Verily the squanderers they ^z were the Satans' brothers and the Satan [was] for his Lord <i>kaforan</i> ³⁹ (<i>iteratively ingrate</i>).	إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾
28. And if [<i>you</i> ^s] assuredly shun <i>a'n</i> (<i>off</i>) them <i>ebegha'a</i> (<i>earnest-quest</i>) a mercy ^{w40} from your ^t Lord [<i>you</i> ^s] hope (<i>for</i>) it ^w ; then let say [<i>you</i> ^s] for them say <i>may'soran</i> (<i>facile</i>).	وَأَمَّا تَعْرِضْنَ عَنْهُمْ أِبْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَّهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾
29. And let-not make [<i>you</i> ^s] your ^t hand ^w fettered to your ^t neck ^w and let-not <i>tabsott</i> (<i>swell/ outstretch</i>) it ^w [<i>you</i> ^s] all the <i>bastte</i> (<i>swelling/ out-stretching</i>), then [<i>you</i> ^s] sit <i>maloo-man</i> (<i>he who is dispraised/ despised</i>) <i>mahsooran</i> ⁴¹ (<i>he who is: cringer/ in ardent contrition</i>).	وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾
30. Verily your ^t Lord, <i>yabsotto</i> ([<i>He</i>] <i>swells/ expands</i>) the <i>rez'qa</i> ^x (<i>provision/ victuals for sustenance</i>) ^x for whom ^p [<i>He</i>] wills and [<i>He</i>] constricts; verily He [was] by His <i>eba'de</i> (<i>worshippers/ submitters/ slaves</i>) Proficient Baseeran (<i>keen: Seer/ comprehensive Knower of the facts and their ultimate consequences</i>).	إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ؕ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾
31. And let-not you ^z kill your ⁿ children (<i>because of</i>) <i>khashya'te</i> (<i>reverent-fear</i> ^w) (<i>of</i>) impoverishment; We provide them and <i>eyyakum</i> ⁴² (<i>indeed including you</i> ^b); verily their killing [was] a big wrongdoing.	وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ؕ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾
32. And let-not you ^z near the adultery ^x ; verily it ^x [was] a profanity ^{w43} and fouled a path (<i>it</i> ^w <i>is</i>).	وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾
33. And let-not kill you ^z the self ^w , which ^u Allah hallowed-/forbade, except by the right; and whom ^p [<i>he</i>] (<i>had been</i>) killed unjustly, then <i>qad</i> (<i>already and affirmatively</i>) We made for his guardian an authority ⁴⁴ , so let-not <i>yus'ref</i> ([<i>he</i>] <i>exceeds/ squander</i>) in the killing; verily	وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيٍّ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ

³⁸ The word “تَبْذِيرًا” is the *infinitive noun* of “يَبْذِرُ” and so the word “utter” is used to indicate such *intensification*!

³⁹ The word “كَفُورًا” is *masculine noun*, denying Allah's multiple favors, i.e. he is a multitudinous ingrate!

⁴⁰ The word “رَحْمَةً” has many meanings, among them here is: *wished for provision*= “إِرْزَاقُ” See الطبري!

⁴¹ The word “حَسْرَةً” is “أشد الندم” see التاج! Thus we *qualify* the word “contrition” by *ardent* to indicate such *strength of contrition*!

⁴² The word “إِيَّايَ” = “أداة توكيد لضمير منصوب” = “إيَّايَ” = an article of *intensity* for an *objective pronoun*!

⁴³ The word “فاحشة” = “profanity” means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some-times the word “فاحشة” or “الفاحشة” is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*, as in this context!

⁴⁴ The power means an *authority* over the *wronger* to either demand “*qesas*,” that is receiving “*blood money*,” exacting *retribution*, to *slay the wronger*, or *extend forgiveness* to the wronger!

he [was] <i>manssoora</i> (he stands succored).	مَنْصُورًا ﴿١٧﴾
34. And let-not near you ^z the orphan's possession except by which ^u [it ^w] (<i>is</i>) <i>absa'no</i> ⁴⁵ (<i>perfecter and beautifuler</i>) until attains [he] his <i>ashud</i> ⁴⁶ (<i>prime/full mental and physical strengths</i>); and you ^z fulfill ⁴⁷ by the covenant; verily the covenant [was] <i>masola</i> ⁴⁸ (<i>that which is to be questioned about</i>).	وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا بِالْعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿١٨﴾
35. And let-fulfill ⁴⁹ you ^z the measure if you ^z measured and let-weigh you ^z by the <i>qesttas</i> (<i>rendering absolute balance/post removal of injustice</i>) the straight; <i>tha'leka</i> (<i>afar-that-it/</i>) ^x (<i>is</i>) <i>kabayron</i> (<i>choicer/superior/-worthier</i>) and <i>absa'no</i> ⁵⁰ (<i>perfecter and beautifuler</i>) <i>ta'awee'la</i> (<i>ultimate becoming</i>).	وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿١٩﴾
36. And let-not <i>ta'gfo</i> ⁵¹ ([you ^s] <i>judge by perspicacity and presumption</i>) what (<i>is</i>) not for you ^g by it ^x knowledge; verily the hearing and the sight and the <i>foaa'da</i> (<i>keen-preoccupation of the heart</i>), all those, [he] [was] <i>a'n</i> (<i>regarding</i>) it ^x <i>masola</i> ⁵² (<i>that which is to be questioned about</i>).	وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٢٠﴾
37. And let-not walk [you ^s] in the land ^w struttingly; verily you ^g never <i>takbrega</i> ⁵³ (<i>you^s perforate/ horizontally cross to its end</i>) the Earth ^w and never reach [you ^s] the mountains tallness ⁵⁴ .	وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٢١﴾
38. All <i>tha'leka</i> (<i>afar-that-it/</i>) ^x [was] its ^x ill/misdeed <i>enda</i> (<i>by Rule of</i>) your ^t Lord <i>makruhan</i> ⁵⁵ (<i>that which is dislikable</i>).	كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٢٢﴾
39. <i>Tha'leka</i> (<i>afar-that-it/</i>) ^x (<i>is</i>) of what revealed ⁵⁶ to you ^g your ^t Lord of the <i>bekma'tey</i> ⁵⁷ (<i>wisdom</i>) ^w ; and let-not make [you ^s] with Allah another <i>elahan</i> (<i>a deity</i>), then [you ^s] (<i>be</i>) cast in Hell ^w <i>malooman</i> (<i>he who is dispraised</i>) <i>mad'hooran</i> ⁵⁸ (<i>he who is banished</i>).	ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۖ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٢٣﴾

⁴⁵ There is no English word for أحسن = *absane!* Both words *perfecter* and *beautifuler* are in their *adjective* sense!

⁴⁶ The word “*ashudal*” = “أشده” translated as [his “*prime, full strength*”] = *reached the ideal age of physical and mental strengths!*

⁴⁷ The word “أوفوا” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole! So, “أوفوا” means you endeavor and gather the last part of an obligation and fulfill it!

⁴⁸ The covenant is to be questioned in *censure* to its breaker, just like the “*she-neonate*” gets to be questioned why was she killed (S81:8), as she was not at fault at all but her killer certainly is!

⁴⁹ See footnote 46 above regarding *fulfill*!

⁵⁰ There is no English word for أحسن = *absane!* Both words *perfecter* and *beautifuler* are in their *adjective* sense!

⁵¹ The word “تقف” = “تَحْكُمُ بِالْقِيَاةِ وَالظَّنِّ” i.e. you judge by *perspicacity* and *presumption*! See الراغب!

⁵² That is Allah shall *question* all those *senses* and the *heart* regarding what each did, if it was not supposed to do!

⁵³ The word “خرق” in “تخرق” has several meanings, among them: *perforated* it by making *deep* and *large* hole in it to the other end, or *cross it all along to its end*! See الهادي والبصائر! I can not find a *suitable* word in English for “خرق” among words such as: *bore*, *perforated*, *pierced*, and all such synonyms!

⁵⁴ That is never you reach in height or might of the mountains!

⁵⁵ The word “مكروها” is a *singular, masculine, objective noun* = “اسم مفعول” And “مكروها” is *not* an *adjective*, to say “*dislikeable*,” so for such a word there is *no* English equivalent *per se*! See اعراب القرآن، لمحمود صافي

⁵⁶ The word “أوحى” denotes at least *six* diverse meanings, all for *communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, one cast to another (e.g.: a *commanded*); and “الوحي” is *fire* or *king*! See اللسان!!

⁵⁷ See the *Lexicon* attached to this Translation for “*bekma*”!

⁵⁸ The word “مدحور” is a *singular, masculine, objective noun* for which there is *no* English equivalent *per se*!

40. Has then <i>asfa</i> ⁵⁹ ([He] preferentially appropriated) you ^b your ⁿ Lord by the sons and <i>ittakbatha</i> ⁶⁰ (He took and made) of the angels females; verily you ^z surely say a great say ⁶¹ .	أَفَأَصْفَنكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنْسَانًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾
41. And <i>laqad</i> (verily, already and affirmatively) We variegated in this, The Qur'an ^x to <i>yadhdhakkaru</i> (repetitively-remind them ^z) and not [it ^x] augments them except an aversion.	وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾
42. Let-say [you ^s]: if [was] with Him <i>aa'lehaton</i> ^w (deities), as what they ^z say, then surely (would have) <i>ebtagho</i> ⁶² (they ^z earnestly-quested) to The <i>Arshe</i> ⁶³ (Throne of Kingship) possessor a path ⁶⁴ .	قُلْ لَوْ كَانَ مَعَهُ ءَالِهَةٌ كَمَا يَقُولُونَ إِذَا لَا تَبْتَغُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾
43. <i>Subhana</i> ⁶⁵ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him and <i>ta'aala</i> (ever elevated [He]) <i>amma</i> (regarding) what they ^z say <i>olowan</i> (elevation-/loftiness) <i>Ka'beeran</i> ^x (Big/ Vast).	سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾
44. <i>Tosabbeho</i> ⁶⁶ (say: "subhana Allah") for Him the Heavens ^w [the] seven and the Earth ^w and who ^p (are) in them ^y and <i>en</i> (not) of a thing except <i>yousabbeho</i> (says: subhan Allah) [it ^x] ⁶⁷ by His praise, [and] but not understand you ^z their <i>tasbeeha</i> (their saying subhana Allah); verily He [was] Forbearer, <i>Ghafooran</i> (iterative Forgiver).	تَسْبِيحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾
45. And if you ^s read (<i>read is in the past tense</i>) The Qur'an ^x We made between you ^s and [between] whom ^t (<i>did</i>) not believe they ^z by the Hereafter ^w a veil <i>mas-tooran</i> ⁶⁸ (that which is hidden/invisible).	وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ﴿٤٥﴾
46. And We made on their hearts coverts ^x that-not they ^z understand it ^x and in their ears <i>wagran</i> (hearing-heaviness) and if you ^s mentioned your ^t Lord in The Qur'an ^x alone fled/diverged they ^z on their rears aversively.	وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذُكِّرْتُمْ رَكَتُمْ فِي الْقُرْآنِ وَحْدَهُ وَلَوْ أَنَّ عَلَىٰ أَذُنِهِمْ نُفُورًا ﴿٤٦﴾

⁵⁹ The word "أَصْفَى" in "أَصْفَاكُمْ" means: [He] preferentially appropriated, i.e. favorably individualized!

⁶⁰ The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "اِفْتَعَالُ" for "الِاتِّخَاذُ", as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and making and presuming some-thing about what was taken! Thus, it is not just the mere taking!

⁶¹ That is with respect to sin, i.e. a great sinful say!

⁶² The word "اِبْتَغَى" = "طَلَبَ حَثِيثًا" meaning: earnestly quested!

⁶³ See the Lexicon attached to this Translation for more elaboration on this wondrous word!

⁶⁴ That is a "path" to either "please" Him or "depose" Him and take The Throne for themselves!

⁶⁵ The word "subhanabo" = "سُبْحَانَهُ" has no English equivalent! The word is made up of two parts: "subhana" and the pronoun "bo" = "Him"! Wherever the word "subhana," or its associates/inflections (such as "سُبْحَانَ" or "سُبْحَانُكَ") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render "subhana" = "سُبْحَانَ" concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him!

⁶⁶ The word "tosabbeho" means saying "subhana Allah," see footnote 65 above regarding subhana!

⁶⁷ The word "thing" in Arabic is a masculine, singular gender! Hence, the pronoun referring to it is a "he-it!"

⁶⁸ The word "mas-tooran" is objective, singular, masculine noun, with no English equivalent, meaning that which is hidden!

<p>47. We (are) knowinger by what <i>yasta'me'ona</i> (they^z affirmably listen) by [it^x], <i>edb</i> (when/since) <i>yasta'me'ona</i> (they^z affirmably listen) to you^s <i>edb</i> (while) they (are) <i>najwa</i> (secretly-counseling each other), <i>edb</i> (say the <i>dha'lemoon</i>⁶⁹ (injustice-doers): <i>en</i> (not) <i>tatta'be'ona</i> (you^z closely-follow) except a man <i>mas'hooran</i>⁷⁰ (one who is bewitched).</p>	<p>نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى إِذْ يَقُولُ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٤٧﴾</p>
<p>48. Let-look [you^s] how struck they^z for you^s the parable-/examples so strayed they^z so they^z cannot (find) a path.</p>	<p>انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾</p>
<p>49. And said they^z: are if we were bones and <i>rufatan</i>⁷¹ (decayed corpses/dust/debris) are truly we <i>mub'ao-thoona</i>⁷² (ones to be resurrected) a new creation.</p>	<p>وَقَالُوا أَإِذَا كُنَّا عِظْمًا زُرْنَا أَنَا لَمُبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾</p>
<p>50. Let-say [you^s]: let-be you^z a stone^w or an iron^x.</p>	<p>قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾</p>
<p>51. Ora creation of what enlarges in yourⁿ chests; then they^z will say: who^a (shall) restore us; let-say [you^s]: Who <i>fattara</i> ([He] innately-perfectly-originated) you^z first [once^w] (time^w); then they^z will nod⁷³ to you^s their heads and say they^z: when (is) it^x; let-say [you^s]: <i>asa</i> (craving a deed beyond one's means that, may) that [it^x] be near.</p>	<p>أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَن يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَن يَكُونَ قَرِيبًا ﴿٥١﴾</p>
<p>52. Day [He] summons you^b then <i>testajeebona</i>⁷⁴ (you^z compliantly-answer) by His praise and you^z presume <i>en</i> (not) waited/tarried you^c except a little (short while).</p>	<p>يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾</p>
<p>53. And let-say [you^s] for My <i>eba'de</i> (worshippers/submitters/slaves) (to) say they^z which^u it^w (is) <i>absa'no</i>⁷⁵ (perfecter and beautifuler); verily the Satan incites among them; verily the Satan [was] for the mankind a foe⁷⁶ manifest.</p>	<p>وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزَغُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٣﴾</p>
<p>54. Yourⁿ Lord (is) knowinger by you^b <i>en</i> (if) [He] wills <i>yarham</i> ([He] mercy-gives) you^b or <i>en</i> [He] wills torments you^b [He]; and not We sent you^s over them a custodian.</p>	<p>رَبُّكُمْ أَعْلَمُ بِكُمْ إِن يَشَأْ يُرْحَمَكُمُ أَوْ إِن يَشَأْ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾</p>
<p>55. And your^t Lord (is) knowinger by whom^p (are) in the Heavens^w and the Earth^w; and <i>laqad</i> (verily, already and affirmatively) favored/preferred We some (of) [the] prophets over some and <i>aa'tayna</i> (We accorded)</p>	<p>وَرَبُّكَ أَعْلَمُ بِمَن فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ وَآتَيْنَا دَاوُدَ</p>

⁶⁹ The “ظالمون” = “the injustice-doers,” as “الظلم” = “injustice!”

⁷⁰ The word “مسحور” is an objective noun for which there is no English equivalent per se!

⁷¹ There is no English word per se to mean “الفتات الميت بعد ان يتفتت ويتلاشى، الفتات” So, the closest one word is “dust!”

⁷² The word “مبعوثون” is an objective noun for which there is no English equivalent per se!

⁷³ The word “ينغضون” rooted in “انغض” and not “نغض,” means they nod their heads scoffingly, not just the mere nodding; See الهادي!

⁷⁴ The word “استجاب” in “تستجيبون” is answered plus compliance with what was requested, i.e. “compliantly answered!”

⁷⁵ There is no English word for أحسن = absane! Both words perfecter and beautifuler are in their adjective sense!

⁷⁶ The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي and اللسان!

<p><i>Dawooda (David) Zabara (Psalms/proverbial wisdoms/no command-rules).</i></p>	<p>زُبُورًا ﴿١٧﴾</p>
<p>56. Let-say [you^s]: let-invoke you^z whom^r you^c claimed of lesser than/without Him, then not possess they^z the <i>dhurro's</i> (<i>persisting-distress's</i>) doffing a'n (off) you^b and nor a transfer.</p>	<p>قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿١٨﴾</p>
<p>57. Those, who^r invoke they^z <i>yabtaghona</i>⁷⁷ (<i>they^z earnestly-quest</i>) to their Lord the <i>waseelata</i>⁷⁸ (<i>a unique rank in Paradise/intermediacy/mean of approach</i>) which (of) them nearer and <i>yarjona</i> (<i>they^z fear/hope for</i>) His mercy^w and they^z fear/know⁷⁹ His torment; verily your^r Lord's torment [was] <i>mahthoo-ran</i>⁸⁰ (<i>one to be cautious about</i>).</p>	<p>أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿١٩﴾</p>
<p>58. And <i>en</i> (<i>not</i>) of a village^w except We (<i>are</i>) <i>muhleko</i> (<i>perishing/causers to perish</i>) it^w before The <i>Qeyamatey's</i>^w (<i>Judgment's</i>) Day^x or tormenting it^w [We] a severe torment; [was] <i>tha'leka</i> (<i>afar-that-it/</i>)^x in the book <i>mustooran</i>⁸¹ (<i>that which is inscribed</i>).</p>	<p>وَأَنَّ مِّن قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٢٠﴾</p>
<p>59. And not prevented Us to send by the <i>Aya'te</i>^w (<i>miracles/signs/proofs</i>) except that denied by it^w the [firsts] (<i>ancients</i>); and <i>aa'tayna</i> (<i>We accorded</i>) <i>Thamooda</i> the she-camel <i>mubsseratan</i>^w (<i>discernment-enabler</i>)^w; so <i>dhalamo</i>⁸² (<i>they^z wronged</i>) by it^w; and not We send by the <i>Aya'te</i>^w (<i>miracles/signs/proofs</i>) except frighteningly.</p>	<p>وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٢١﴾</p>
<p>60. And <i>edh</i> (<i>when/since</i>) We said for you^g: verily your^r Lord encompassed by the mankind; and not We made the vision^w which^u We visioned you^g except an essay^w for the mankind; and the tree^w [the] <i>mal'ona'ta</i> (<i>that which^u is cursed</i>) in The Qur'an, and [We] frighten them; so not augment them (<i>that</i>) except big excessiveness.</p>	<p>وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرَّءْيَا أَلَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٢٢﴾</p>
<p>61. And <i>edh</i> (<i>when/since</i>) We said for the angels: let-kowtow you^z for Adam; so they^z kowtowed except Iblis, [he] said: do [I] kowtow for whom^p created You^g muddily/(of) mud.</p>	<p>وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٢٣﴾</p>
<p>62. Said [he]: have seen You^g this whom^x, <i>karramata</i>⁸³ (<i>You^g have bestowed on him generosity and nobleness</i>) over</p>	<p>قَالَ أَرَأَيْتَكَ هَٰذَا الَّذِي كَرَّمْتَ</p>

⁷⁷ The word “إبتغى”= “طلب حثيثا” meaning: *earnestly quested*

⁷⁸ The “waseelah”= “الوسيلة” means any of the various ways of obeying Allah and observing all His prohibitions in order to meet His pleasure. Also, the “waseela” is a unique rank of an abode in Paradise, according to the true Hadeeth, also = *intermediary*!

⁷⁹ Linguistically the word “خاف” carries dual meanings: (1) *fear* and (2) *know*! Both meanings could apply!

⁸⁰ The word “محذورا” is an *objective noun* for which there is no English equivalent *per se*!

⁸¹ The word “مسطورا” is an *objective noun* for which there is no English equivalent *per se*!

⁸² See the *Lexicon* attached to this Translation for “ظالم”= “فَاعِل الظلم”= “injustice-doer” and “ظلم”= “wronged”!

⁸³ See the *Lexicon* attached to this Translation or footnote 27 to the Introduction for this important word.

me, <i>la'en</i> (indeed if) reprieved me You ^s to 'The <i>Qeyamatey's</i> ^w (Judgment's) Day ^x verily <i>abta'nekanna</i> ⁸⁴ ([I] surely assuredly rein/reign) his progeny ^w excep a few.	عَلَىٰ لَيْنٍ أَخْرَجْنَاهُ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا تَحْتَبِرُكُ ذُرِّيَّتُهُ إِلَّا قَلِيلًا ﴿٦٦﴾
63. Said [He]: let-go [you ^s]; then whoever [he] followed you ^s of them, then truly Hell ^w (is) your ⁿ requital, a requital <i>manforan</i> ⁸⁵ (amply supplied).	قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَّوْفُورًا ﴿٦٧﴾
64. And <i>istafzeẓ</i> (let-affirmably provoke [you ^s]) whom ^p you ^s could of them by your ⁿ voice; and <i>ajle</i> ⁸⁶ (let-vociferously fetch by/ rally-and-assault [you ^f]) on them by your ⁿ horses ^w and <i>ra'jeleka</i> (rider or foot soldiers) and let-share them [you ^s] in the possessions and the children and let-promise them [you ^s]; and not promises them the Satan except a beguilement.	وَأَسْتَفْزِزُ مَنْ أَسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكِهِمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّتِهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٨﴾
65. Verily My <i>eba'de</i> (worshippers/ submitters/ slaves) not for you ^s on them an authority; and sufficed by your ⁿ Lord Custodian.	إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٩﴾
66. Your ⁿ Lord, Who <i>youẓ'jei</i> ([He] gently-drives) for you ^b the <i>folka</i> ^x (ship/ ships) ^{x87} in the sea to <i>tabtagbo</i> ⁸⁸ (you ^z earnestly-quest) from His munificence; verily He [was] by you ^b <i>Rabeeman</i> (iteratively mercy Giver).	رَبُّكُمْ الَّذِي يُزِيحُ لَكُمْ الْفَلَكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٧٠﴾
67. And if touched/betided you ^b the <i>dhurro</i> (persisting distress) in the sea, strayed whom ^p you ^z invoke except <i>eyyabo</i> ⁸⁹ (indeed exclusively Him); then <i>lamma</i> (when/ whence) <i>najjakum</i> (repetitively-delivered you ^b [He]) to the desert ⁹⁰ (land) shunned you ^c ; and [was] the mankind <i>kafooran</i> ⁹¹ (iteratively ingrate).	وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهَهُ فَلَمَّا لَجْنَاكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٧١﴾
68. Have then secured you ^c (your selves) that [He] implodes by you ^b a side of the desert ⁹² (land) or [He] sends on you ^b <i>ha'sseban</i> (stone-storm); afterwards not find you ^z for you ^b a custodian.	أَفَأَمِنْتُمْ أَنْ تَخْسِفَ بِكُمْ جَانِبُ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿٧٢﴾
69. Or have you ^c secured to [He] returns you ^b in it ^x <i>taratan</i> ^w (once/ phase/ period) ^w another ^{w93} then sends [He] on you ^b <i>qassefan</i> (shatterer) of the wind ^w then	أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنْ

⁸⁵ The word “موفور” is an *objective noun* for which there is *no* English equivalent *per se*!

⁸⁷ The Arabic word “فلك” could mean *ship* or *ships*.

⁸⁸ The word “إِبتَغَى”= “طَلَب حثيثاً” meaning: *earnestly requested*.

⁸⁹ The word “إِيَّاهُ” = “أداة توكيد لضمير منصوب” = an article of *intensity* for an *objective pronoun*!

⁹⁰ The word “الْبَرِّ” = “الفقار، أي الخلاء من الأرض,” literally means “desert,” i.e. furthest from *any body of water*! Also, “الْبَرِّ” figuratively speaking could stand for “land!” See اللسان.

⁹¹ The word “كُفُور,” is *masculine noun*, denying Allah’s multiple favors, i.e. he is a multitudinous ingrate!

⁹² See footnote 87 above regarding *desert*.

⁹³ The word “تارة” = “المرّة والحين” means “once,” “a time period!”

drowns you^b [He] by what disbelieved you^b afterwards not find you^z for you^b on Us by it^x a *ta'bean*⁹⁴ (follower-succorer).

الرَّيْحَ فَيُغْرِقُكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنا بِهِ نَبِيْعًا ﴿٧٠﴾

70. And *laqad* (verily, already and affirmatively) *karramna* (We generously and gratuitously bestowed countless boons-/benefits upon and ennobled) Adam's sons, and We carried them in the desert⁹⁵ (land) and the sea and *razaqna* (We provided) them of the goodies⁹⁶ and We favored/preferred them over many of whom^p We created *tafdheelan*⁹⁷ (absolute favor/preferment).

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيْلًا ﴿٧١﴾

71. Day [We] summon each people by their principal; so whomever *oteya* ([he] had been accorded) his book by his *yameene*^w (right-hand)^w then those they^z read their book and not *yodh'lamoona*⁹⁸ (to be wronged they^z) (by) a *fa'tila*⁹⁹ (the entwined skin slough/thin thread in the slit of a date-stone).

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمْئِهِمْ فَمَنْ أُوْقَىٰ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيْلًا ﴿٧٢﴾

72. And whoever [he] was in this^{w100} blind, verily he (would be) in the Hereafter^w blind and *adhallo*¹⁰¹ (more astray) a path.

وَمَنْ كَانَتْ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيْلًا ﴿٧٣﴾

73. And *en* (albeit) *kado* (they^z nighed/verged/almost) surely they^z essay you^g a'n (off) what We revealed¹⁰² to you^g to *taftarey* ([you^s] craft a lie for fraudulent end) on Us other than it^x and then surely *ittakhathoka*¹⁰³ (they took and made you^g) *akhaleelan*¹⁰⁴ (ultimate faithful friend).

وَإِنْ كَادُوا لَيَفْتِنُوْكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذَا لَا تَأْخُذُوكَ خَلِيْلًا ﴿٧٤﴾

74. And *lawla* (had it not been for) that We firmed you^g *laqad* (verily, already and affirmatively) *kedta* (you^g nighed/verged/almost) *tarkano*¹⁰⁵ (incline/trust and have self-satisfaction) to them a [thing] a little.

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيْلًا ﴿٧٥﴾

⁹⁴ The word “تبيعا” has many meanings, among them: follower-succorer, as in this *Ayah*! See الهادي و اللسان

⁹⁵ See footnote 87 above regarding desert.

⁹⁶ The word “طيبات” = “goodies” = “goodies^w” = a feminine gender means any thing delectable and legitimate!

⁹⁷ The word “تفضيلا” is infinitive noun! So, here the word “absolute” is to intensify “favor!” I believe that the “التفضيل” is by way of “favor” in the sense of “prefer” or preferment.

⁹⁸ The word “wrongs” has myriads of meanings, among them: curtails or diminishes, as in this *Ayah*.

⁹⁹ The word “fatila” = “فتيلا” means the skin-slough/the thread in the cleft of a date-stone, i.e. example of paucity for closeness to nothingness.

¹⁰⁰ The word “دنيا” = “world” is a feminine noun, hence the reference to it as “this^w]!”

¹⁰¹ The word “أضل” = “adhallo” is a superlative adjective for “strayer” for which there is no English equivalent!

¹⁰² See footnote 10 above regarding reveal!

¹⁰³ The word “أخذ” from “الإتخاذ” which is “افتعال” for “الأتخاذ,” as stated in لسان العرب; therefore, “أخذ” is always taking and making/presuming some thing of what was taken! Thus, it is not just the mere taking!

¹⁰⁴ The word “خليلا” is “ultimate-faithful-friend,” i.e. friend without any “خلل” = defect! English as well as Arabic-English dictionaries almost all do not have an entry for “خلة”! They come closest to it in the opinion of the authors of such a few dictionaries by saying “intimate-friendship” or friendship without defect! Clearly intimate, although gives the sense of “closeness and sincerity” it also carries with it the unacceptable open expression of “sexual relation,” hence making such entry as useless and invalid in terms of “خلة” as stated in The Qur’an The Supreme. That is why I chose to express “خلة” as “ultimate-faithful-friendship” and “khaleel” as “ultimate faithful friend!”

¹⁰⁵ The word “تركن” in “تركن” simultaneously imparts many ideas, inclined, trusted, and be satisfied towards some one, and hence relied on such a one!

75. So surely We (would have caused) you ^s taste, double (of) the life ^w and double (of) the dying ¹⁰⁶ ; afterwards not [you ^s] find for you ^s on Us a na'sseeran (iterative succorer).	إِذَا لَأَذَقْنَاكَ ضَعْفَ الْحَيَاةِ وَضَعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾
76. And en (albeit) kado (they ^z nighed/verged/ almost) surely yestafazxonaka (they ^z affirmably provoke you ^s) from the land ^w to egress you ^s they ^z from it ^w and thus not wait they ^z after you ^s except a little.	وَأَن كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾
77. Dispensation ^w (of) whom ^p qad (already and affirmatively) We sent before you ^s of Our messengers, and not find you ^s for Our dispensation ^w a transfer.	سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَلَا تَجِدُ لُسْنِنَا تَحْوِيلًا ﴿٧٧﴾
78. A'qem ¹⁰⁷ (Let-[you ^s] uphold/ sustain the prescribed obligations of) the Prayer ^w for ¹⁰⁸ (after) the sun's ^w dolooke ¹⁰⁹ (from its meridian's incline) to the night's darkness ¹¹⁰ ; and the fajir's (early dawn) Qur'an, verily fajir's (early dawn) Qur'an [was] mash'hoodan (one that is witnessed).	أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾
79. And of the night then tabajjad (let-up [you ^s] to pray by the night after some sleep) by it ^x an extra ^w (Prayer) ¹¹¹ for you ^s asa (craving a deed beyond one's means that/ may) that resurrects ¹¹² you ^s your ⁿ Lord (in) a status mahmoodan (one which is praised).	وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾
80. And let-say [you ^s]: my Lord, let-admit me [You ^s] a truth's admittance and let-exit me [You ^s] a truth's exit and let-make [You ^s] for me from ladon ¹¹³ (directly and possessively from) You ^s an authority, (to be my) na'sseeran (multitudinous-succorer).	وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِن لَّدُنكَ سُلْطَانًا نَّصِيرًا ﴿٨٠﴾
81. And let-say [you ^s]: came the right ^x and zahaqa (ennuied and vanished) the falsehood ^x verily the falsehood ^x [was] zabooqan (readily ennuied vanisher).	وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾
82. And nonazxelo ([We] repetitively descend) of The Qur'an what it ^x (is) a cure and a mercy ^w for the believers and not [it ^x] augments the dha'lemeena ¹¹⁴ (injustice-doers) except a loss.	وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

¹⁰⁶ That is *had you done that inclining* We would have punished you doubly in this life and the Hereafter! See القرطبي!

¹⁰⁷ That is you^s up/sustain/maintain all the rituals necessary!

¹⁰⁸ The word "after" is used here as one (the 13th) of the twenty-two meanings for "إل" See المغني اللبيب

¹⁰⁹ The word "ذُلُوكِ" translated here as "incline!" However, Qur'an commentators seem to differ as to the exact meaning of the word! Some say: it is from the "زَوَالُ" = after the sun inclines from the center of the sky, (that is the zenith crossing the meridian)! Said this Omar, and his son, and Ibn Abbas, and Abu Hurayrah! Others say, it is the sunset = "الغروب"! Said this: Ali Ibn Abey Talib, Ibn Mas'ood, and Obeyy Ibn Ka'ab! Linguistically I believe the former is more supportable. Hence I chose the "incline of the sun" as stated above! For the various sayings see القرطبي!

¹¹⁰ This time span includes Dhuhur, Asr, Maghreb, and possibly Isha Prayers!

¹¹¹ The word "نَافِلَةً" has many meanings among them in this context is: an extra prayer by The Messenger (SAWS) in order to be for him an additional virtue, merit, or excellence!

¹¹² See footnote 10 above regarding ابعث

¹¹³ The word "لَدُنْ" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" so "لَدُنْ" which closer spatially and more specific! So, "directly and possessively from" (You) seems to indicate such closeness! See اللسان!

¹¹⁴ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See the Lexicon attached to this Translation!

83. And if <i>an'amna</i> ¹¹⁵ (<i>We graced bounteously and ennoblingly the most desirable and delighting boons</i>) on the mankind, [he] shunned and [he] withdrew ¹¹⁶ by his side; and when touched/betided him the evil [he] [[was] <i>ya'osan</i> ¹¹⁷ (<i>iteratively desperate</i>).	وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَتَوَلَّى بِنَاجِيَةٍ. وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا ﴿٨٣﴾
84. Let-say [you ^s]: each works on his manner ^w so your ⁿ Lord (<i>is</i>) knowinger by whom ^p [he] (<i>is</i>) <i>abda</i> (<i>of better/- more aright-guidance</i>) a path.	قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا ﴿٨٤﴾
85. And they ^z ask you ^g <i>a'n</i> (<i>regarding</i>) <i>Ar-Roo'he</i> ¹¹⁸ (<i>the soul</i>) ^w ; let-say [you ^s]: <i>Ar-Roo'ho</i> ^w (= <i>Ar-Roo'he</i> ^w) (<i>is</i>) of my Lord's command, and not <i>oteytum</i> (<i>had been accorded you^c</i>) of the knowledge except a little.	وَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾
86. And <i>la'en</i> (<i>indeed if</i>) [We] wanted surely [We] assuredly ¹¹⁹ go/undo by what We revealed ¹²⁰ to you ^g afterwards not [you ^s] find for you ^g by it ^x on Us a custodian.	وَلَيْنَ شَيْئًا لَنُذْهِبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ﴿٨٦﴾
87. Except a mercy ^w from your ^t Lord; verily His munificence [was] on you ^g big.	إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾
88. Let-say [you ^s]: <i>la'en</i> (<i>indeed if</i>) gathered the human-kind and the Jinn to <i>ya'ato</i> (<i>they^z produce/bring about</i>) by like this [The] Qur'an ^x , not <i>ya'atona</i> (= <i>ya'ato</i>) by its ^x like, even (<i>if</i>) [was/were] some for some (<i>openly</i>) backer/supporter.	قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾
89. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We variegated for the mankind in this Qur'an of every example; so <i>aba</i> ¹²¹ (<i>categorically refused</i>) [they] most (<i>of</i>) the mankind except <i>kofooran</i> ¹²² (<i>to have disbelief/ingratitude</i>).	وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾
90. And said they ^z : never believe [we] for you ^g until [you ^s] burst for us from the Earth ^w a spring.	وَقَالُوا لَنْ نُؤْمِنَ بِكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾

¹¹⁵ The word "أنعم" in "أنعمت" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted! There is no English word to express all the various ideas denoted by "أنعم". So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting!

¹¹⁶ The word "تنا" may mean turned away rather far!

¹¹⁷ The word "desperate" here is used in the noun senses, as in Webster's Dictionary!

¹¹⁸ It is stated in "اللسان" for the word "ar-Roo'h" and "ar-Ran'h" two distinct meanings: (1) mercy and (2) Isa, son of Mary (Jesus)! However, "ar-Roo'h" (the Rooh) there are at least ten distinct meanings: (1) mercy, (2) soul, (3) the Qur'an, (4) the revelation (Qur'an or any other message), (5) the Command, (6) the individual entity, (7) the rejoicing (8) creatures who are special angels, who are "guardians" over the angels who are the guardians over the humans, and (9) the fresh breeze, and (10) rest!

¹¹⁹ The "ل" in "لنذھبن" is a juratory-"ل"="ل القسم" amounting to="التأكيد", i.e. affirmation, expressed by "assuredly"

¹²⁰ See footnote 2875 above regarding revealed!

¹²¹ The word *aba*= "أبى" means categorically (absolutely, without exception) refused, i.e. not just simply refused!

¹²² The word "كفور" is masculine noun, denoting two meanings: (1) disbelief in religion; (2) ingratitude towards Allah's favors! Thus, this translation: "disbelief/ingratitude!"

91. Or (to) be for you ^g a garden ^w of date-palms ^w and grapes ¹²³ then [you ^s] burst the rivers through ¹²⁴ it ^w <i>tafjeeran</i> ¹²⁵ (intense burst).	أَوْ تَكُونُ لَكَ جَنَّةٌ مِّنْ نَّحِيلٍ وَعِنَبٍ فَتَفْجِرُ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٩١﴾
92. Or [you ^s] (cause to) fall the sky ^w like you ^g claimed on us fragments or <i>ta'atee^x</i> ([you ^s] produce/cause to descend for) ^x us by Allah and the angels <i>qabeelan</i> (overtly/visibly/for our face-to-face viewing).	أَوْ تَسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بَالِلَهُ وَالْمَلَائِكَةِ قَبِيلًا ﴿٩٢﴾
93. Or be for you ^g a house of <i>zukkbrofen</i> (gilded-look) or [you ^s] raise/ascend in the sky ^w ; and never believe [we] for your ^t raising/ascending until <i>tonazzeela</i> (repetitively descend) [you ^s] on us a book we read [it ^x]; let-say [you ^s]: <i>subhana</i> ¹²⁶ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) my Lord; am I except a human messenger.	أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تَنزِلَ عَلَيْنَا كِتَابًا نَقْرؤهٗ ۚ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾
94. And what prevented the mankind to believe they ^z <i>edh</i> (when/since) came (to) them the aright-guidance except that said they ^z : had Allah missioned ¹²⁷ a human a messenger.	وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبْعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾
95. Let-say [you ^s]: if [was] in the Earth ^w angels walking tranquilly, surely (would have) <i>nazzalna</i> (We repetitively descended) on them from the Heaven ^w an angel messenger.	قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٥﴾
96. Let-say [you ^s]: sufficed by Allah <i>Sha'beedan</i> (Witnesser-/Testifier) between me and [between] you ^b ; verily He [was] by His <i>eba'de</i> (worshippers/submitters/slaves) Proficient <i>Basseeran</i> (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).	قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾
97. And whomever Allah aright-guides, so he (is) the <i>muhtadey</i> ¹²⁸ (he who found and accepted the aright-guidance) and whomever [He] misleads so never (shall) [you ^s] find for them <i>aw'leyaa</i> ¹²⁹ (guardians/allies) of lesser than/without Him; and We throng them, The	وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِن دُونِهِ ۚ وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ

¹²³ Invariably throughout The Qur'an when the reference is made to the "النخل و الأعاب" the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as "الكرم," never ever the mention of the "grapevine per se but the reference is made only to the fruit itself, i.e. the grapes!" In this respect, there is a true Hadeeth in *al-Bukharey* and *Muslim*, which directs the believers not to refer to "العنب" as "الكرم," because surely the "الكرم" is the Muslim! And in another narration: verily only that "الكرم" is the heart of the believer! See *نزهة المتقين؛ شرح رياض الصالحين*. Refer to the attached list of References.

¹²⁴ The word "خلال" could also mean "between" or "among!" See *اللسان*!

¹²⁵ Here "intense" is used to intensify "burst off!"

¹²⁶ The word "subhana" = "سبحان" has no English equivalent! Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render "subhana" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

¹²⁷ The word "بعث" in "أبعث" carries several meanings, among them: sent, missioned, resurrected, awaken, and prompted!

¹²⁸ See the *Lexicon* attached to this Translation for "muhtadee" and its plural "muhtadoon" / "muhtadeen!"

¹²⁹ The word "أولياء" could also mean, among them: protector, friend.

Qeyamatey's^w (Judgment's) Day^x on their faces (prone) omyon (blind people), [and] bokmon (born dumb-mute people), and ssommon (deaf people)¹³⁰; their abode-/lodging (is) Hell^w; every-when khabat ([it^w] faded-/abated) We augmented them a Sa'era^w (intensely kindling Fire)^w.

عَلَىٰ وُجُوهِهِمْ عَمِيًّا وَنُكْمًا
وَصُفًا مَاؤُنْهَمُ جَهَنَّمَ كُلَّمَا
خَبَّتْ زِدْنَاهُمْ سَعِيرًا ﴿١٧﴾

98. *Tha'leka (afar-that-it/) ^x (is) their requital; because verily they, disbelieved they ^z by Our Aya'te^w (signs/proofs) and said they ^z: are edha (when/if) we were bones and rufatan (decayed corpses/dust/ debris), are surely we (are) maboothoona (they who are being resurrected) a new creation.*

ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا
بِفَآئِتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا
وَرُفَّتًا أُنَّا لَمَبْعُوثُونَ خَلْقًا
جَدِيدًا ﴿١٨﴾

99. Have [and]¹³¹ not they^z seen that Allah, Who [He] created the Heavens^w and the Earth^w (is) Qadiron¹³² (He-Who is capable of: giving/ doing/ enforcing/ or influencing) on (yet-still)¹³³ [He] creating like them and [He] made for them *ajalan*^{x134} (term-limit)^x no suspicion in it^x; so *aba*¹³⁵ (categorically refused) the *dha'lemoona*¹³⁶ (injustice-doers) except *kofooran*¹³⁷ (ingratitude/ disbelief).

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ
يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا
رَيْبَ فِيهِ فَأَلَى الظَّالِمُونَ إِلَّا
كُفُورًا ﴿١٩﴾

100. Let-say [you^s]: if¹³⁸ you^f (were) possessing treasures (of) my Lord's mercy^w then surely you^c (would have) withheld (for) *khashyata* (reverent-fear)^w (of) the expenditure, and [was] the mankind *qatooran* (iteratively stinter).

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ
رَبِّي إِذَا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ
وَكَانَ الْإِنْسَانُ قَتُورًا ﴿٢٠﴾

101. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) *Mosa* (Moses) nine evident^w *Aya'ten*^w (miracles-/signs/proofs), so let-ask [you^s] Israel's sons *edb* (when-/since) [he] came (to) them then said for him Pharaoh: verily I presume you^g O *Mosa* (Moses) *mas'booran* (he who is bewitched).

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ ءَايَاتٍ
بَيِّنَاتٍ فَنَسَلَ بَنِي إِسْرَءِيلَ إِذْ
جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي
لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا ﴿٢١﴾

102. Said [he]: *laqad* (verily, already and affirmatively) knew you^g not descended these except the Heavens'^w and the Earth's^w Lord, evidences-persuaders^w and verily I presume you^g O Pharaoh *mathboran* (he who is ravaged).

قَالَ لَقَدْ عَلِمْتَ مَا أَتَزَلُ هٰتُوْلَآءِ إِلَّا
رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَآئِرٍ وَإِنِّي
لَأَظُنُّكَ يَفِرْعَوْنُ مَثْبُورًا ﴿٢٢﴾

¹³⁰ The words “عَمِيَّ، يَكْمُ، صَمٌ” all are plural nouns while their closest English corresponding equivalents all are adjectives and so no plural for any except to associate the respective word with a plural noun people! Hence, the above transliteration!

¹³¹ The Arabic interrogative-castigatory particle “أَوَلَمْ” (implying negation) is made up of three parts (أ), (و), (لَمْ) (لم), “أَوَلَمْ,” meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an interrogative particle which takes precedence for beginning a sentence! See the *Lexicon* attached to this Translation for more elaboration!

¹³² The word “قَادِرٌ” is masculine, singular, subjective noun, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing!*

¹³³ The prepositional word “عَلَى” has nine different meanings, among them “الْإِسْتِدْرَاكُ وَ الْإِضْرَابُ” = “yet-still!” See *المعني اللبيب*!

¹³⁴ The word “لِالْأَجْلِ” means term-limit, see *اللسان*!

¹³⁵ The word *aba*=“أَبَى” means categorically (absolutely, without exception) refused, i.e. not just simply refused!

¹³⁶ The “ظَالِمُونَ” = “the injustice-doer,” as “الظلم” = “injustice!”

¹³⁷ The word “كُفُورٌ” is masculine noun, denoting two meanings: (1) disbelief in religion; (2) ingratitude towards Allah's favors! Thus, this translation: “ingratitude/ disbelief!”

¹³⁸ The particle “لَوْ” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لَوْ” amounts to “if” or “when!” See *معني اللبيب، ابن هشام*!

103. Then [he] wanted to <i>yastafezzu</i> ¹³⁹ (affirmably-provoke) them from the land ^w then We drowned him and whom ^p (were) with him together.	فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٠٣﴾
104. And said We from after him to Israel's sons: let-dwell you ^z the Earth ^w /land ^w ; then <i>edha</i> (when/if) came promise (of) the other ^{w140} We came (brought) by you ^b <i>lafeefan</i> (compositely together).	وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ اأَسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جَعَلْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾
105. And by the right ^x We descended it ^x and by the right ^x [it ^x] descended; and not We sent you ^s except a <i>mubashsberan</i> (iterative teller of pleasant tidings) and a <i>natheran</i> (repetitive warner).	وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ﴿١٠٥﴾ وَأَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٦﴾
106. And a Qur'an ^x We sundered ¹⁴¹ it ^x ; to read it ^x [you ^s] on the mankind on <i>mukthen</i> ¹⁴² (gently/ deliberately and in staying) and <i>nazzalnabo</i> (We repetitively descended it ^x) <i>tanzeelan</i> ¹⁴³ (absolute descending).	وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾
107. Let-say [you ^s]: let-believe you ^z by it ^x or let-not believe you ^z ; verily who ^r (had been) given they ^z the knowledge of before it ^x if [it ^x] (is to be) recited on them, they ^z tumble to their chins (i.e. on their faces) <i>sujjadan</i> (they in kowtowing manner).	قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّا الَّذِينَ أَوْتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾
108. And say they ^z : <i>subhana</i> ¹⁴⁴ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) our Lord; <i>en</i> (verily) [was] our Lord's promise surely <i>mafoolan</i> ¹⁴⁵ (that which is inevitably done/ fulfilled).	وَيَقُولُونَ سُبْحَنَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾
109. And they ^z tumble to their chins ^w (i.e. on their faces) weeping and it ^x augments them a <i>kebosh'o'an</i> ¹⁴⁶ (submission of: body/ sound and sight).	وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾
110. Let-say [you ^s]: let-invoke you ^z Allah or let-invoke you ^z <i>Ar-Rahman</i> whomever indeed ¹⁴⁷ you ^z invoke so for Him (are) the names the <i>busna</i> ^w (most all around	قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا

¹³⁹ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

¹⁴⁰ Here the word “الآخرة” could mean: (1) Day of Judgment, (2) your turn, as stated in *Ayah* 7 of this *Surah* (S17:7), (3) the Hour of the Hereafter!

¹⁴¹ That is *separated* it in *sets* of *Ayat*, each *Ayah* clear by *itself* as well as *in combination with others*!

¹⁴² The word “مكث” = “الرفق و الأناة” that is gently, deliberately and in staying!

¹⁴³ The word “تنزيلا” is the *infinitive noun* of “انزل” When *such a noun* is used it is for strongest *intensification*! Hence, *absolute descending*! Also the word “تنزيل” has *several meanings*, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*! See التاج!

¹⁴⁴ The word “subhana”= “سبحان” has *no English equivalent*! Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the *divine uniqueness* of Allah, *doing stupendous work* that Allah and Allah alone can do, thus Allah is *hallowedly and marvelously deemed transcending all defects*, and that *everything solemnly stands in awe and utmost consecration* of His *divine and stupendous uniqueness*! So, we can render “subhana”= “سبحان” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects*, and that *all solemnly stand in awe and utmost consecration of Him*!

¹⁴⁵ The word “mafoolan”= “مفعولا” is an *objective, singular masculine noun*, for which there is *no English equivalent*!

¹⁴⁶ The word “خشوعا” involves more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior! However, “خشوعا” denotes *submission* of *sight* and *sound* as well! See اللسان!

¹⁴⁷ The particle “ما” is for “التأكيد” = *intensification* of the fact that *whatever* they invoke, *Ar-Rhaman* or *Allah*!

beautiful^w; and let-not louden [you^s] by your^t Prayer^w and let-not *tokha'fit* (you^g lower your^t voice/whisper) by it^w and *ebtaghey*¹⁴⁸ (let-earnestly-quest [you^s]) between *tha'leka* (afar-that-it/)^x a path.

تَجَهَّرَ بِصَلَاتِكَ وَلَا تَخَافَتْ بِهَا وَابْتَغِ
بَيْنَ ذَلِكَ سَبِيلًا ﴿١١١﴾

111. And let-say [you^s]: the praise (*is*) for Allah Who neither *ettakehatha*¹⁴⁹ (He took and made) a child and nor [was] for Him a partner in the proprietorship; and not [was] for Him a *wa'leyen* (guardian/ally) out-of-humility¹⁵⁰; and *kabberho*¹⁵¹ (let-[you^s]: magnify Him/glorifying Him) *takeberan*¹⁵² (an utmost magnifying-/glorification).

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ
وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي
الْمَلِكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِيلِ
وَكَبِيرُهُ تَكْبِيرًا ﴿١١٢﴾

¹⁴⁸ The word “إبتغى” is based on the word “طلب حثيثاً” meaning: *earnestly quest!*

¹⁴⁹ The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الاتخاذ” as stated in *لسان العرب*; therefore, “اتخذ” is *always taking and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking!*

¹⁵⁰ That is to say Allah has *no protector out of need* to such a protector as such a need is *humility!*

¹⁵¹ That is to say: “الله أكبر” in absolute obedience and submission to Him!

¹⁵² The word “تكبيراً” is the *infinitive* noun of “كبر” = said “الله أكبر” in the *absolute sense of obedience, submission and exaltation* of Allah!